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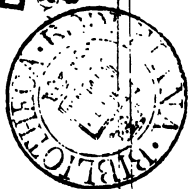
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MANUAL FOR THE



HOLY COMMUNION

MANUAL
FOR
HOLY
COMMUNION
BY
REV. R. M. BAYNES. M.A.



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Author of "The Manual of Family Prayers."

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PREFACE.

little Manual is chiefly designed for use of those who have been recently med, and to whom such a help to our union Office, may, by God's blessing, some practical good.

e selections from Holy Scripture and hymns, may, however, be of service to devout communicants, and supply them earnest and holy thoughts during the in time of Sacramental worship.

R. H. B.

NSION DAY, 1869.

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THE ORDER
OF THE
Administration of the Lord's Supper,
OR
HOLY COMMUNION.

¶ *SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he*

hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*



OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name ; through Christ our Lord. Amen.

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling shall, after every Commandment, ask God mercy*

for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but Me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh His Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour,

and do all that thou hast to do ; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neigh-

bour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech thee.

Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite ; Have mercy upon the whole Church ; and so rule the heart of Thy chosen Servant *VICTORIA*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek Thy honour and glory : and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance ; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of

Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* Thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I BELIEVE in one God the Father Almighty,
Maker of heaven and earth, And of all
things visible and invisible.

heaven, And was incarnate by th
Ghost of the Virgin Mary, And wa
man, And was crucified also for u
Pontius Pilate. He suffered and wa
And the third day He rose again acco
the Scriptures, And ascended into
And sitteth on the right hand of the
And He shall come again with glory
both the quick and the dead : Who
dom shall have no end.

And I believe in the Holy Gho
Lord and Giver of life, Who proceed
the Father and the Son, Who with th
and the Son together is worshipping
glorified, Who spake by the Prophet
I believe one Catholic and A
Church. . I acknowledge one Bapt

also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him anything, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. *Matth.* v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. St. *Matth.* vi.

Whatsoever ye would that men should do

unto you, even so do unto them ; for this is the Law and the Prophets. St. *Matth.* vii.

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of My Father which is in heaven. St. *Matth.* vii.

4 Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore fourfold. St. *Luke* xix.

Who goeth a warfare at any time of his own cost ? who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ?
1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? 1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice ; and they who wait at the altar are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little ; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver.
2 *Cor.* ix.

et him that is taught in the Word minister
 o him that teacheth, in all good things.
 not deceived, God is not mocked : for
 tsoever a man soweth, that shall he reap.
 vi.

While we have time, let us do good unto
 nen ; and specially unto them that are of
 household of faith. *Gal. vi.*

odliness is great riches, if a man be con-
 with that he hath : for we brought nothing
 the world, neither may we carry anything
 i *Tim. vi.*

Charge them who are rich in this world,
 they be ready to give, and glad to dis-
 ute ; laying up in store for themselves a
 d foundation against the time to come,
 they may attain eternal life. i *Tim. vi.*

God is not unrighteous, that He will forget
 r works, and labour that proceedeth of
 ; which love ye have shewed for His
 ne's sake, who have ministered unto the
 its, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not ;
 with such sacrifices God is well pleased.
 xiii.

Whoso hath this world's good, and seeth
 brother have need, and shutteth up his
 passion from him, how dwelleth the love
 God in him ? i *St. John iii.*

Give alms of thy goods, and never turn thy
 : from any poor man ; and then the face

of the Lord shall not be turned away from thee. *Tobit iv.*

Be merciful after thy power. If thou hast much, give plenteously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv.*

He that hath pity upon the poor lendeth unto the Lord : and look what he layeth out, it shall be paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psalms xli.*

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here on earth.

ALMIGHTY and everliving God, who by
thy holy Apostle hast taught us to make
prayers, and supplications, and to give thanks,
for all men : We humbly

beseech Thee most mercifully [*to accept our alms or Oblations, then shall the words [Of accepting our Alms and Oblations] be left out unsaid.*] to receive these our prayers, which we offer unto Thy

divine Majesty ; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors ; and specially Thy servant *VICTORIA* our Queen ; that under her we may be godly and quietly governed : and grant unto her whole Council, and to all that are put in authority under her, that they may rightly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and true. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments : And to all Thy people give Thy heavenly grace ; and especially to

this congregation here present ; that, with meek heart and due reverence, they may hear, and receive Thy holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ ; to be by them received in remembrance of His meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is

r duty to render most humble and hearty thanks to Almighty God our heavenly Father, that He hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and wheresoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make

restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand : for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table ; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief ; that by the ministry of God's holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all *scruple and doubtfulness.*

*Or, in case he shall see the people negligent
to come to the holy Communion, instead of
the former, he shall use this Exhortation.*

EARLY beloved brethren, on — I intend,
God's grace, to celebrate the Lord's
supper: unto which, in God's behalf, I bid
all that are here present; and beseech
for the Lord Jesus Christ's sake, that ye
not refuse to come thereto, being so
openly called and bidden by God Himself.
Know how grievous and unkind a thing it
is when a man hath prepared a rich feast,
and set his table with all kinds of provision, so
that there lacketh nothing but the guests to sit
at; and yet they who are called (without
cause) most unthankfully refuse to come.
Which of you in such a case would not be
grieved? Who would not think a great injury
wrong done unto him? Wherefore, most
dearly beloved in Christ, take you good heed,
ye, withdrawing yourselves from this holy
supper, provoke God's indignation against

It is an easy matter for a man to say,
I will not communicate, because I am other-
wise hindered with worldly business. But
such excuses are not so easily accepted and
countenanced before God. If any man say, I am
a grievous sinner, and therefore am afraid to
come: Wherefore then do ye not repent and
be cleansed? When God calleth you, are ye not

ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up His soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the Banquet of that most heavenly Food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; (for then we spiritually eat the Flesh of Christ, and drink His Blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us ;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink our own damnation, not considering the Lord's Body ; we kindle God's wrath against us ; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and steadfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of those holy Mysteries. And above

...for us, miserable sinners, w
darkness and the shadow of death
might make us the children of God
us to everlasting life. And to the
we should alway remember the
great love of our Master, and onl
Jesus Christ, thus dying for us,
innumerable benefits which by H:
Bloodshedding He hath obtained
hath instituted and ordained holy
as pledges of His love, and for a
remembrance of His death, to our
endless comfort. To Him therefor
Father and the Holy Ghost, let u
(we are most bounden) continual th
mitting ourselves wholly to His hol
pleasure, and studying to serve H:
holiness and righteousness all the d

ghbours, and intend to lead a new
owing the commandments of God,
ing from henceforth in His holy ways ;
ear with faith, and take this holy
nt to your comfort ; and make your
confession to Almighty God, meekly
upon your knees.

*shall this general Confession be made,
name of all those that are minded to
the holy Communion, by one of the
ters ; both he and all the people kneeling
ly upon their knees, and saying,*

HTY God, Father of our Lord Jesus
Maker of all things, Judge of all men ;
nowledge and bewail our manifold
wickedness, Which we, from time to
ost grievously have committed, By
word, and deed, Against Thy Divine
Provoking most justly Thy wrath and
on against us. We do earnestly
And are heartily sorry for these our
s ; The remembrance of them is
unto us ; The burden of them is in-
. Have mercy upon us, have mercy
most merciful Father ; For Thy Son
I Jesus Christ's sake, Forgive us all
past ; And grant that we may ever
Serve and please Thee In newness of
the honour and glory of Thy Name ;
Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COME unto Me, all that travail and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous ; and He is the propitiation for our sins. *1 St. John ii. 1.*

ter which the Priest shall proceed, saying,

Lift up your hearts.

swer. We lift them up unto the Lord.

iest. Let us give thanks unto our Lord

swer. It is meet and right so to do.

*ien shall the Priest turn to the Lord's
Table, and say,*

very meet, right, and our bounden duty,
we should at all times, and in all places,
hanks unto Thee, O Lord,* Holy Father,
ghty, Everlasting God.

*se words [Holy Father] must be omitted
on Trinity Sunday.*

*ere shall follow the Proper Preface,
ording to the time, if there be any specially
ointed: or else immediately shall follow,*

BEFORE with Angels and Archangels,
with all the company of Heaven, we laud
magnify Thy glorious Name; evermore
ing Thee, and saying, Holy, holy, holy,
God of hosts, heaven and earth are full
y glory: Glory be to Thee, O Lord most
. Amen.

Proper Prefaces,

son Christmas-day, and seven days after.

AUSEThoudidst give JesusChrist Thine

only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very Man of the substance of the Virgin Mary His Mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after,

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord; according to Whose most true promise, the Holy

Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord ; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory : Glory be to Thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to This Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered

a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again ; Hear us, O merciful Father, we most humbly beseech Thee ; and grant that we receiving these Thy creatures of Bread and Wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood : Who in the same night that He was betrayed,

(a) took Bread ; and, when

He had given thanks, (b)

He brake it, and gave it to

His disciples, saying, Take,

eat, This is my Body (c)

which is given for you ;

Do This in remembrance

of me. Likewise after

supper He (d) took the

Cup ; and, when He had

given thanks, He gave it

Drink ye all of This ; for

This (e) is My Blood of

the New Testament, which

is shed for you and for

many for the remission of

sins : Do This, as oft as ye

shall drink It, in remembrance of Me. Amen.

(a) Here the Priest is to take the Paten into his hands :

(b) And here to break the Bread :

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand :

to them, saying,

(e) And here to lay his hand upon every vessel, (be it Chalice or Flagon) in which there is any Wine to be consecrated.

any one, he shall say,

THE Body of our Lord Jesus
was given for thee, preserve
soul unto everlasting life. Take
in remembrance that Christ
and feed on Him in thy heart
thanksgiving.

¶ *And the Minister that delivereth
any one shall say*

THE Blood of our Lord
which was shed for thee, preserve
and soul unto everlasting life.
remembrance that Christ's Body
for thee, and be thankful.

¶ *If the consecrated Bread be*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linnen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be

any sacrifice, yet we beseech
this our bounden duty and
weighing our merits, but par-
cences, through Jesus Christ
Whom, and with Whom, in the
Holy Ghost, all honour and
Thee, O Father Almighty, world
Amen.

Or this.

ALMIGHTY and everliving G
heartily thank Thee, for that Thou
safe to feed us, who have duly re
holy Mysteries, with the spiritual
most precious Body and Blood
our Saviour Jesus Christ; and do
thereby of Thy favour and good

grace, that we may continue in that holy fellowship; and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all under-

standing, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name ; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech Thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in Thy Son's Name ; We beseech Thee mercifully to incline thine ears to us that have made now our prayers and supplications unto Thee ; and grant, that those things, which we have faith-

*there be no Communion,) sha.
that is appointed at the Commu.
end of the general Prayer [Fo
state of Christ's Church mili
earth] together with one or 1
Collects last before rehearsed, co.
the Blessing.*

¶ *And there shall be no celebration
Supper, except there be a conve
to communicate with the Priest
his discretion.*

¶ *And if there be not above twen
the Parish of discretion to rec.
munion; yet there shall be no
except four (or three at the lea.
cate with the Priest.*

- ¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*
- ¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*
- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*
- ¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*
- ¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the*

Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

“WHEREAS it is ordained in this Office for
“the Administration of the Lord’s Supper,
“that the Communicants should receive the
“same kneeling ; (which Order is well meant,
“for a signification of our humble and great-
“ful acknowledgment of the benefits of
“Christ therein given to all worthy Receivers,
“and for the avoiding of such profanation and
“disorder in the holy Communion, as might
“otherwise ensue;) yet, lest the same kneeling
“should by any persons, either out of igno-
“rance and infirmity, or out of malice and
“obstinacy, be misconstrued and depraved ;
“it is hereby declared, That thereby no adora-
“tion is intended, or ought to be done, either
“unto the Sacramental Bread or Wine
“there bodily received, or unto any corporal
“Presence of Christ’s natural Flesh and Blood.
“For the Sacramental Bread and Wine re-
“main still in their very natural substances,
“and therefore may not be adored ; (for that
“were idolatry, to be abhorred of all faithful
“Christians;) and the natural Body and
“Blood of our Saviour Christ are in heaven,
“and not here ; it being against the truth of
“Christ’s natural Body to be at one time in
“more places than one.”



DIRECTIONS TO COMMUNICANTS.



I. Receive the Holy Communion whenever an opportunity offers, remembering the words of Jesus Christ Himself to St. Paul, "As often as ye eat this Bread, and drink this Cup, ye do show the Lord's death until He come."— 1 Cor. xi. 26.

II. Bear in mind that the true preparation for Holy Communion is a deep sense of our own sin, an earnest desire for pardon through the precious Blood of Christ, and a firm resolve by God's grace to live more truly as Christ's disciples, and to take up our cross daily and follow Him.

III. Come, if possible, to the Early Celebration of Holy Communion, as the mind is then more fresh and vigorous, and better

fitted to enter into the prayer of the Psalmist, "O God, Thou art my God, early will I seek Thee."

IV. When the Service has begun, pray especially to be kept from wandering thoughts and vain desires, and join heartily and audibly in the Responses, Confession, and Hymns.

V. Always stand at the reading of the Offertory Sentences, the Exhortation, and the "Gloria in Excelsis." During the rest of the Service it is better to kneel than to sit, as being more devotional, and giving us a fuller opportunity for quiet meditation and prayer.

VI. Come reverently to the Holy Table in your turn, take off both gloves, and avoid all extravagant postures.

VII. Seek that every Communion may bring you nearer to your Lord, and make you more watchful in daily life and more wholly consecrated to His blessed service.



PASSAGES

FROM

HOLY SCRIPTURE,

MEDITATION AT THE CELEBRATION OF HOLY
COMMUNION.



ST. MATTHEW xxvi. 26—30.

And as they were eating, Jesus took Bread,
blessed *it*, and brake *it*, and gave *it* to
disciples, and said, Take, eat ; this is My
Body.

And he took the Cup, and gave thanks, and
gave *it* to them, saying, Drink ye all of it ;
for this is my Blood of the New Testa-
ment, which is shed for many for the remis-
sion of sins.



ST. MARK xiv. 22—:

And as they did eat, Jesus too
blessed, and brake *it*, and gave t
said, Take, eat : this is My Bod

And He took the Cup, and w
given thanks, He gave *it* to ther
all drank of it.

And He said unto them, This i
of the New Testament, which
many.

Verily I say unto you, I wil
more of the fruit of the vine, ur
that I drink it new in the kingdo

And when

And he said unto them, With desire I have desired to eat this passover with you before I suffer :

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And He took the Cup, and gave thanks, and said, Take this, and divide *it* among yourselves :

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And He took Bread, and gave thanks, and brake *it*, and gave unto them, saying, This is My Body, which is given for you : this do in remembrance of Me.

Likewise also the Cup after supper, saying, This Cup *is* the New Testament in My blood, which is shed for you.



ST. LUKE xxiv. 28—36.

And they drew nigh unto the village, whither they went : and He made as though he would have gone further.

But they constrained Him, saying, Abide with us : for it is toward evening, and the day is far spent. And He went in to tarry with them.

And it came to pass, as He sat at meat

they said one to a
our heart burn within us, w
with us by the way, and while
us the Scriptures?

And they rose up the sam
turned to Jerusalem, and for
gathered together, and them
them,

Saying, The Lord is risen in
appeared to Simon.

And they told what things a
way, and how He was know
breaking of Bread.

And as they thus spake, J
stood in the midst of them, a
them, Peace *be* unto you.

—

down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this Bread.

And Jesus said unto them, I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

I am that Bread of life.

Your fathers did eat manna in the wilderness, and are dead.

This is the Bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever: and the bread that I will give is My Flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us *His* flesh to eat?

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you.

Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day.

THE PASSAGE FROM HELL CAPTURE

For My Flesh is meat indeed and My
Blood is drink indeed.

He that eateth My Flesh and drinketh
My Blood, dwelleth in Me, and I in him.



ST. JOHN 1. 14—26.

I am the good Shepherd, and know My
sheep, and am known of Mine.

As the Father knoweth Me, even so know
I the Father : and I lay down My life for the
sheep.

And other *sheep* I have, which are not of
this fold : them also I must bring, and they
shall hear My voice ; and there shall be one
fold, *and* one Shepherd.

Therefore doth My Father love Me, because
I lay down my life, that I might take it again.

No man taketh it from Me, but I lay it
down of myself. I have power to lay it down,
and I have power to take it again. This
commandment have I received of My Father.

My *sheep* hear My voice, and I know them,
and they follow Me :

And I give unto them eternal life ; and
they shall never perish, neither shall any *man*
pluck them out of My hand.

My Father, which gave *them* Me, is greater
in all; and no *man* is able to pluck *them*
: of My Father's hand.



ST. JOHN xvii. 13—24.

And now come I to thee; and these things
I speak in the world, that they might have
joy fulfilled in themselves.

I have given them Thy word; and the
world hath hated them, because they are not
of the world, even as I am not of the world.

I pray not that Thou shouldest take them
out of the world, but that Thou shouldest
keep them from the evil.

They are not of the world, even as I am
not of the world.

Sanctify them through Thy truth: Thy
word is truth.

As Thou hast sent Me into the world, even
have I also sent them into the world.

And for their sakes I sanctify Myself, that
they also might be sanctified through the
truth.

Neither pray I for these alone, but for them
also which shall believe on Me through their
word;

as We are One :

I in them, and Thou in Me, that
be made perfect in one ; and that
may know that Thou hast sent Me
loved them, as Thou hast loved Me

Father, I will that they also, whom
Thou hast given Me, be with Me where
Thou art, that they may behold My glory, which
Thou hast given Me: for Thou lovedst Me
before the foundation of the world.



ACTS ii. 41—47.

Then they that gladly received
his word, were baptized : and the same day
added about three thousand souls to the church.

And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking Bread from house to house, did eat their meat with gladness and singleness of heart,

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.



I CORINTHIANS x. 16, 17.

The Cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ?

For we *being* many are one Bread, *and* one Body : for we are all partakers of that one Bread.



I CORINTHIANS xi. 23—29.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which He was betrayed took bread :

And when He had given thanks, He brake *it*, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of Me.

After the same manner also *He took* the Cup, when He had supped, saying, This Cup is the New Testament in My Blood: this do ye, as oft as ye drink *it*, in remembrance of Me.

For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till He come.

Wherefore whosoever shall eat this Bread, and drink *this* Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord.

But let a man examine himself, and so let him eat of *that* Bread, and drink of *that* Cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.



QUESTIONS FOR SELF-EXAMINATION

BEFORE RECEIVING THE

HOLY COMMUNION.



‘Search me, O God, and know my heart : try me, know my thoughts : and see if there be any wicked in me, and lead me in the way everlasting.’—
ALM CXXXIX. 23, 24.

1. Do I endeavour in daily life to remember that the vows of Christ are upon me, and that I am His soldier and servant?
2. Do I live as though I really believed that He will come to be my Judge?
3. Do I daily read some portion of Holy Scripture, and am I earnest in my private prayers?
4. Am I diligent in the frequent use of the means of grace, and willing, if need be, to make some sacrifice in order to attend the appointed services of the Church?
5. Do I come regularly to the Holy Communion, and as often as I possibly can, that I may receive some special gift of grace and strength?
6. Do I try and do good to others in a quiet, earnest, and unobtrusive way?

8. DO I strive resolutely against
which doth so easily beset me,
ever on my guard against the
by which I am surrounded?

9. Have I been angry, sullen,
and do I now cherish any unkind
of others?

10. Have I been discontented
or unthankful?

11. Have I been vain of my
or dress?

12. Have I indulged in
gossip, or slander, or said any
knew to be not *quite* true?

13. Have I endeavoured to
thought and word?

14. Have I given way to
indulgence?



PRAYERS

BEFORE AND AFTER

HOLY COMMUNION.



Prayers that follow are given simply as the devout communicant. In the solemn moments of this Holy Service must always be some prayers from a devout and earnest heart that cannot be put into words by others, and it is especially that the blessed Spirit comfort our infirmities, teaching us what to do as we ought; and for our great and comfort, we know that our great Priest before the throne of God is able to save to the uttermost all that come to Him, seeing He ever liveth to intercession for us.

St. Paul's Epistle to the Hebrews, ii., ver. 24, 25.

O LORD Jesu Christ, who came into the world to save sinners, and who art at the right hand of the Father, ever intercession for us; Vouchsafe Thy Presence to me now as I draw near Thy Holy Table. Give me true communion with Thy Holy Spirit. Pour into my heart Thy love toward Thee, that, loving Thee above all things, I may attain Thy kingdom. Make me partaker of Thy heavenly life, that, filled with the love of Thee, I may go on from strength to strength till I appear before Thee in Thy holy city, Zion, and rejoice for ever in the supper of the Lamb. Amen

O LORD Jesu Christ, who came into the world to save sinners, and who art at the right hand of the Father, ever intercession for us; Vouchsafe Thy Presence to me now as I draw near Thy Holy Table. Give me true communion with Thy Holy Spirit. Pour into my heart Thy love toward Thee, that, loving Thee above all things, I may attain Thy kingdom. Make me partaker of Thy heavenly life, that, filled with the love of Thee, I may go on from strength to strength till I appear before Thee in Thy holy city, Zion, and rejoice for ever in the supper of the Lamb. Amen

I that is base and low may die in me,
all things belonging to Thee, O Holy
may live and grow in me ; for the sake
is Christ our Lord. Amen.

O Master, have mercy on me. Thou
make me clean, and I come to Thee.
thy Cross, O blessed Jesu, I bring my
and my sorrows. There only can I
aright the evil of my sin, and there
the preciousness of Thy redeeming love.
kneel at Thy holy Table, help me to
with earnest joy my vows of faithful
and service. Draw me close to Thy
bleeding Side, keep me Thine for ever, and
keep me daily to increase in Thy Holy
more and more until I come to Thy
glorious kingdom. Amen.

AFTER COMMUNION.



Lord Jesus Christ, who hast taught us
by Thy Holy Word that Thy Flesh is meat in-
and Thy Blood drink indeed ; I bless
that I have now duly received Thy
mysteries. May Thy Body given for
me and Thy Blood shed for my salvation,

preserve my body and soul unto everlasting life, that, being nourished and made strong by Thy Holy Sacrament, I may patiently wait for Thine appearing, and be counted worthy to enter into Thine eternal kingdom, who livest and reignest, with the Father and the Holy Ghost, one God, world without end. Amen.

WHAT shall I render unto Thee, O Lord, for all the benefits Thou hast done unto me? I have received the Cup of Salvation, and now call upon Thy Holy Name. Lord Jesu! I am not worthy that Thou shouldest come under my roof, and yet Thou hast made my heart Thy home: I am Thine, for Thou hast redeemed me, and hast fed me with the Bread of God that cometh down from heaven. Fill my heart with thankfulness, and let my life show forth Thy praise.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

ALMIGHTY God, my heavenly Father, I bless Thee for the means of grace and for the hope of glory. Thou hast vouchsafed unto me now more than angels' food. May I go from thy Holy Communion to my daily *life, ever mindful of the dying of the Lord*

that the life also of Jesus may be
st in me.

thy Cross, O risen Saviour, teach me
ial; Thy suffering, patience; Thy
, hope; and through all the loving
ine of Thy blessed will, bring me at the
the unveiled vision of Thy heavenly
when no longer through Signs and
ents we shall discern Thy presence,
all see Thee face to face, and be made
to Thee for ever in Thy eternal and
s kingdom, where, with the Father and
oly Ghost Thou livest and reignest ever
od, world without end. Amen.

V unto Him that loved us, and washed
a our sins in His own Blood, and hath
us kings and priests unto God and
ther: to Him be glory and dominion
er and ever." Amen.



MEDITATION



SURROUNDED as we are on every side by dangers and temptations, with hearts so cold and wayward, with strong passions cleaving far too constantly to the flesh and earth, we need every aid that God can give to help us on our way. And, with the Holy Communion is the specific strength of the soul's strength. In It, to use the language of our Service, "we sp

he contrite pours forth its deep desires to
d in the aloneness of its own separate
—Public and Common Prayer, when the
hered company of Christ's people plead
s own promise, and with one voice and
rt send up their supplicating cry to the
one of the heavenly grace,—the Word of

living Lord, whether read at home or
claimed by the appointed Ministry, re-
ling to us the whole message of Salvation
ll these are vouchsafed gifts of grace, and

all designed to bring us nearer to our

l. But in the Holy Eucharist there is a
er, truer, more ineffable communion
n the Father, and His Son Jesus Christ
Righteous. There we feed on the living

ad that came down from heaven. There,

faith, we behold Christ, our Passover,
rified for us. There the weak and bur-
ed spirit finds pardon and rest, and hears

“comfortable words” spoken to the
lost heart by the Voice of the great
solver Himself.

t is a Feast ; for we feed on Jesus in our
rts by faith with thanksgiving ; a Feast of
emn Commemoration. The simple Ele-

nts, the Bread and Wine, take us back in
ught along the ages to the upper chamber
Jerusalem. That same night in which He

s betrayed, with its full Chalice of utter-
t sorrow, and the Baptism of Blood amid

Mother, we may stand beneath thee
and while with hushed and adoring sight
look on Him, the mighty Sacrifice,
may cry,—

“ Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the Water and the Blood
From Thy wounded Side which flow
Be of sin the double cure,
Save from wrath and make me pure

It is a Feast of Life. Our Lord's
words on this point are too plain to
be understood : “ Verily I say unto you
ye eat the Flesh of the Son of man
and drink His Blood, ye have no life
Whoso eateth My Flesh, and drinketh
My Blood, hath eternal life ; and I will
raise him up at the last day. For My

to which the Lord Himself in His great
has invited them?

is a Feast of Anticipation. Over every
union Table might the text be in-
ed, "As often as ye eat this Bread, and
this Cup, ye do show forth the Lord's
till He come." For that glad coming
whole Church waits and prays. They
are gone from amongst us, whose course
ded, and who rest in the Paradise of
perfected, and we who remain amid the
conflict and the abounding sorrows and
tations of the life below, all join in one
d voice of deepening supplication,—
d Jesus, come quickly." Then all these

and Sacraments shall be no longer
ed, for in the unveiled vision, and amid
Resurrection glory, we shall see Him as
is, and, awaking up in His likeness, shall
tified for ever.

rely, if such thoughts as these in regard
e Holy Communion were more habitu-
resent with us, our own attendance at
ould be more regular, and our own pre-
ion for it more earnest, searching, and
it. It is Christ's own Feast of Love
strength for all His followers. If only
ughly in earnest, we are not to busy
lves with questions, or even doubts and
as to our fitness for receiving so great
stery. "Arise! He calleth thee," is

the exhortation addressed to us ; and because He calls, with thankful, loving, and adoring souls should we gladly come.

Nor let any one imagine that a frequent attendance at the Holy Table in any the least degree detracts from the solemn reverence we should always feel in thus partaking spiritually of the Body and Blood of our Master and only Saviour Jesus Christ. All true experience is entirely opposed to such a mistaken theory as this. It is the constant and frequent communicant who receives the largest measure of blessing. To him the Lord manifests Himself in ways the world knows not of, teaching him the lessons, so hard to learn, of a simple obedience, an undoubting faith, an all-embracing charity, and making him strong for the appointed work and warfare of his daily life.—REV. R. H. BAYNES.



In partaking of the Body and Blood of Christ, we should be persuaded of His infinite love to us. This feeling ought to prevail over every other. It should lead our thoughts, constitute the atmosphere around the holy Table ; for this seems not only to be suggested, but to be required, by the words of *Christ*, in appointing the ordinance, " This do

in remembrance of Me." For we never ask any one to remember us but with a feeling of love. Remember me ! there is always gentleness, pathos, seeming entreaty, in such words. They imply need ; they are the words of the parting friend, the absent friend, the dying friend. Remember me ! Can coldness, or repulsiveness, or suspicion, or jealousy, live in the heart which feels and utters such a wish, such a request ? Surely, then, if the Cup which we bless is the communion, or participation, of the Blood of Christ shed for us, and now by His own hand offered to us, reciprocal love and confidence on our part toward Him should be our ruling emotion. By what means could he persuade us, if not by the communion of His Body and Blood, that He loves us and seeks our love ? Therefore to every one who shrinks from this solemn act with a sense of his own unworthiness, forgetting the righteousness of Christ, which is placed to the believing sinner's account, and fears lest the breaking of the Bread may be to him as when the Lamb opened one of the seals, and there were lightnings, and thunders, and voices, we may speak in the Saviour's name, and remonstrate, saying, " The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? "—DR. ADAMS.

partake of the bread of life.
at enmity with their neighbour
that is no excuse for their no
they must not bring their enmity
them, but leave it and come.
variety of secular employment
only they must leave their secular
and affections behind them, and
and converse with God. If an
grown in grace, he must needs come
he is excellently disposed to so
but he that is but in the infancy
need to come, that so he may grow
The strong must come, lest they
weak ; and the weak that they
strong. The sick must come
the healthful to be preserved

preparation to be sufficient, must receive, that they may learn how to receive the more worthily ; and they that have a less degree of reverence must come often, to have their reverence heightened. That as those creatures that live among snows of the mountains turn white with their food and conversation with such perpetual whiteness, so our souls may be transformed into the similitude and union with Christ by our perpetual feeding on Him and conversations, not only in His courts, but in His very heart, and most secret affections, and incomparable purities."



If we communicate intelligently, we can hardly fail of doing it reverently. We shall feel that no mere formal preparation can satisfy us in coming to such a feast ; but that faith, penitence, charity, and every Christian grace, must be in lively exercise in the soul that would feed upon Christ by faith with thanksgiving. As a general rule, a longing desire to participate is evidence of meetness to participate, and is the state to which we should aim to bring ourselves in view of the Communion ; for such hungering and thirsting souls will be filled, though it does not follow that because our hearts are cold, the Sacrament and its blessing are not for us ; and above

guests, it will be with no stern
camest thou in hither?" but sa
friends! drink; yea, drink;
beloved!"—DR. LEWIS.



O my soul, how lovingly d
knock at thy door with a desir
in and resting with thee! Aris
and Christ shall give thee light;
shepherds of Bethlehem had
who found as it was told them,
cause of joy too, who shalt fir
Israel. No marvel that Marth
went forth to meet the Lord,
He would fill their minds with
solution.

gladness. Lord, as there is no doubt but that such was the excess of Thy love and favour, whereat even the angels were amazed, so is it sure that I was most bound, not only to run the way of all Thy commandments, but also to spend my life for the love of Thee. Thou hast bestowed on me this so excellent a gift, more noble than human understanding is able to conceive, from whence springeth an obligation which doth bind me unto Thee. Who doth not see that I shall be most unthankful, if I acknowledge not Thy singular love? O my heart, open thyself, and show with what bond of reloving, Jesus loving thee, thou art bound.—DR. SUTTON.



See that you fight as His servant. Fight in His Church, under the shadow of His Cross; claim and hold thy place in the host over which floats evermore that blood-red standard. Go not out of it, lest thou deliver thyself unto Satan. Remember, that though he is no ruler in Christ's regenerate world, he is yet the ruler of the darkness of this world. Walk, then, in the light, with the children of the light. Forsake not the assembling of yourselves together; hold fast the form of sound words; keep within the new Jerusalem. Let not the host of the uncircumcised find thee

yourself, for thy safety, —
here is the great Captain of thy salvation;
here are the Sacraments of His grace;
here the prayers, and blessings, and example
of the fellowship of His elect; there the fiery
trials of His unseen army filling the world
around about His prophet. Abide thou
steadfast and be faithful in thy post, and thou
shalt live for ever. But do thy own work in this.
Take unto thee all the armour of God;
mortify thy lusts; use thy aids of
watching, and fasting with Christ. Remember
the Master's word: "This kind goeth
out but by prayer and fasting."*
Sloth, or ease, or indulgence, is not
for thee. Follow Him indeed, and the enemy
shall not harm thee. His grace shall not
fail thee. His love shall not forget thee, His
mercy shall not cease to shelter thee. He is a
strong hand, and thou shalt not be moved.
Thou shalt be blessed.

user be cast down ; then, beside the
shalt thou judge angels ; then shall
victory which thou hast expected ;
all the dark forms for ever vanish from
yes ; then shall evil, driven in upon
e for thee a terror of the night that is
remembered only to exalt the triumph
might and of His love, who hath by
od of His Cross lifted thee above it.
alt thou have reached the bright, the
the eternal rest ; when He hath
enemies under His feet,"* and when,
His almighty grace, for each one who
dured unto the end, "this corruptible
ve put on incorruption, and this mortal
ave put on immortality, and death
e swallowed up in victory."—THE
OF OXFORD.



solemn remembrance before God of
eternal Sacrifice ; the Real Spiritual
e of the great Bishop of souls feeding
urch with the Bread of life, which
down from heaven ; the blessed
nion, lifting these soiled and yearning
to the glorified Humanity on high ;

* 1 Cor. xv. 25.

... the united voice of the congregation, in the Priestly blessing. Eucharistic eating and drinking. They constitute a ceremonial once national, scriptural, and Instead of lingering in the Levitical sacrifices, vainly grasping that have passed away, they lead forward—clergy and people together—very Presence above the ceremonial enable us all, as kings and priests to eat of the Most Holy in the Memorial which we take and drink for the remembrance of Christ the very sacrifice—His Body and Blood shed, unto forgiveness of sins, and immortal life.

CANON



H Y M N S
ON
H O L Y C O M M U N I O N .



THE Hymns that follow may be profitably used as helps to holy meditation in the pauses of the Communion office, and especially where there is a large number of Communicants. They are full of earnest thoughts that center round the Person and the work of Jesus Christ, and they contain many prayers and aspirations peculiarly suitable for all who draw near with faith and take the Holy Sacrament, to their great and endless comfort.

I

CALM lay the city in its double sleep,
Beneath the Paschal Moon's cold, silvery
light,
That flung broad shadows o'er the rugged
steep
Of Olivet that night.

But soon the calm was broken, and the sound
Of strains all sweet and plaintive filled the
air ;
And deep-toned voices echoing all around,
Made music everywhere.

The Holy Rite is o'er ; the Blessed Sign
Is given to cheer us in this earthly strife ;
The Bread is broken, and outpoured the
Wine,—
Symbol of better Life.

The bitter cup of Wrath before Him lies ;
And yet, as up the steep they pass along,
The mighty Victim to the Sacrifice,
They cheer the way with song.

We ne'er can know such sorrow as that night
Pierced to the heart the suffering Son of
God ;
And every earthly sadness is but light
To that dark path He trod !

and yet how faint and feeble rise our songs
How oft we linger 'mid the shadows dim !
or give the glory that to Him belongs

In Eucharistic hymn !

for an echo of that chant of praise !
O for a voice to sing His mighty love !
for a refrain of the hymns they raise

In the bright Home above !

ouch Thou our wayward hearts, and let
them be

In stronger faith to Thy glad service given,
ill, o'er the margin of Time's surging sea,

We sing the song of Heaven !

REV. R. H. BAYNES, M.A.

2

FATHER, for Jesus' sake,
ow at the footstool of Thy throne I pray,
hat Thou into Thine arms of love to-day
My trembling soul will take.

Thine eyes can see, I know,
ow many a dark and fearful spot of sin
ains the white garment Thou didst clothe
it in,

Once undefiled as snow.

I dare not come alone
nto Thy presence, for that sin to plead ;
ut there is One who waits to intercede,
Whose merits will atone.

All too unclean it is,
Too cold and weak above this
Save He, in love eternal, sanctify
And hallow it with His

Therefore accept from
Through His hands, now in
wavering will ;
And deign my heart's 'deep longing
As it seems best to Thee

Pour down Thy healing
Into the dark depths of my soul
Dissolve the mists and shadows
Let it no more be night

Spirit of love. reveal

Lord, with repentance give
Faith deep and pure, that nought may under-
mine
Of all that's evil in this world of Thine,—
Faith that shall breathe and live.

In loving labour sweet,
Such as He left us to do here for Him ;
Light of light, shine on the pathway dim
Which bore His blessed Feet !

Pour from the hallowed Cup
Your dear Lord's stainless life into mine own ;
Put it to my soul's lips—so thirsty grown !—
And let them drink it up.

ADA CAMBRIDGE.

3

NO Gospel like this Feast
Spread for Thy Church by Thee ;
Nor prophet nor evangelist,
Preach the glad news so free.

All our Redemption cost,
All our Redemption won ;
All it has won for us, the lost—
All it cost Thee, the Son ;—

Thine was the bitter price,
Ours is the free gift given ,
Thine was the Blood of Sacrifice,
Ours is the Wine of Heaven.

For Thee the burning thirst,
The shame, the mortal strife,
The broken Heart, the Side transpierced,
To us the Bread of Life !

To Thee our curse and doom,
Wrapt round Thee with our sin ;
The horror of that mid-day gloom,
The deeper night within.

To us Thy home in light,
Thy " Come, ye blessed, come ! "
Thy bridal raiment pure and white,
Thy Father's welcome home.

Here we would rest midway,
As on a sacred height,—
That darkest and that brightest Day
Meeting before our sight.

From that dark depth of woes
Thy love for us hath trod,
Up to the heights of blest repose
Thy love prepares with God ;

Till, from self's chains released,
One sight alone we see—
Still at the Cross, as at the Feast,
Behold Thee, only Thee !

Author of "THE THREE WAKINGS."

4

HERE, O my Lord, I see Thee face to face,
Here would I touch and handle things
unseen ;

Here grasp with firmer hand the eternal grace,
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God,
Here drink with Thee the royal Wine of
heaven ;

Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

This is the hour of banquet and of song,
This is the heavenly Table spread for me ;
Here let me feast, and, feasting, still prolong
The brief bright hour of fellowship with
Thee.

Too soon we rise ; the symbols disappear ;
The Feast, though not the love, is passed
and gone ;

The Bread and Wine remove, but Thou art
here ;

Nearer and nearer ; still my Shield and
Sun.

I have no help but Thine ; nor do I need
Another arm save Thine to lean upon ;
It is enough, my Lord, enough indeed ;
My strength is in Thy might, Thy might
alone.

I have no wisdom, save in Him who is
My wisdom and my teacher, both in one ;
No wisdom can I lack while Thou art wise,
No teaching do I crave, save Thine alone.

Mine is the sin, but thine the righteousness ;
Mine is the guilt, but Thine the cleansing
blood ;
Here is my robe, my refuge, and my peace,—
Thy blood, Thy righteousness, O Lord, my
God.

I know that deadly evils compass me,
Dark perils threaten ; yet I would not fear,
Nor poorly shrink, nor feebly turn to flee ;
Thou, O my Christ, art buckler, sword,
and spear.

But see, the Pillar-cloud is rising now,
And moving onward through the desert
night ;
It beckons, and I follow, for I know
It leads me to the heritage of light.

Feast after feast thus comes and passes by ;
Yet, passing, points to the glad feast above,
Giving sweet foretaste of the festal joy,
The Lamb's great Bridal Feast of bliss and
love.

REV. H. BONAR, D.D.

5

ACCORDING to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

'Thy Body broken for my sake
My Bread from heaven shall be ;
Thy sacramental Cup I take,
And thus remember Thee.

Gethsemane can I forget ?
Or there Thy conflict see,
Thine agony and bloody sweat,
And not remember Thee ?

When to the Cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my Sacrifice,
I must remember Thee.

And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in Thy kingdom come,
Jesu ! remember me.—AMEN.

JAMES MONTGOMERY

6

JESU, to Thy table led,
Now let every heart be fed
With the true and living Bread.

When we taste the my
Of Thine outpoured B
Fill our hearts with Lo
Draw us to Thy wound
Whence there flowed th
There our sins and sor
From the bonds of sin
Cold and wavering faith
Lamb of God, grant us
Lead us by Thy pierced
Till around Thy Throne
In the bright and better
REV.

7

JESU, we laud and worshi

Lord, is it I who doubt if Thou
Art really present with us now,
Present to calm each aching breast,
To give the heavy laden rest ?

Lord, is it I who turn away,
And go like Judas to betray,
As if no Paschal blood had gleamed
On lips which grace has once redeemed ?

Jesu, what Love can Thine transcend,—
Love without measure, time, or end,
Which gives to those who seek Thy Feet
Thy Blood to drink, Thy Flesh to eat ?

O Glory, that no tongue can tell,
O Presence most ineffable,
Hidden in Forms of Bread and Wine,
Faith now adores her Lord Divine.

Yes, spotless Victim, sinless Priest,
We hail Thee in this awful Feast ;
And pray through it our souls uplift
To Thee, the Giver and the Gift.

In hours of woe, in time of wealth,
Be this sweet food the Spirit's health,
Till in this strength we reach our home,
Till to the Mount of God we come.

There we shall see, unveiled at last,
When Holy Sacraments are past,
The Presence which on earth we own,
And ever know as we are known.

Jesu, all laud and praise to Thee !
At this high Feast our prayer shall be,
That we, who hymn this mighty grace,
In heaven may see Thee face to face.

W. CHATTERTON DIX.

8

SINNERS, obey the gospel-word !
Haste to the Supper of your Lord ;
Be wise to know your gracious day—
All things are ready, come away !

Ready the Father is to own,
And kiss His late returning son :
Ready your loving Saviour stands,
And spreads for you His bleeding hands.

Ready the Spirit from above,
With sevenfold gifts of light and love,
To apply and witness with the Blood,
And wash, and seal the sons of God.

Ready for you the angels wait,
To triumph in your blest estate :
Tuning their harps, they long to praise
The wonders of redeeming grace.

The Father, Son, and Holy Ghost
Are ready with their shining host :
All heaven is ready to resound,
“ The dead's alive ! the lost is found.”

Come then, ye sinners, to your Lord,
In Christ to paradise restor'd :
His proffer'd benefits embrace,
The plenitude of gospel grace :

A pardon written with His blood,
The favour and the peace of God ;
The seeing eye, the feeling sense,
The mystic joys of penitence :

The godly fear, the pleasing smart,
The meltings of a broken heart ;
The tears that tell your sins forgiven ;
The sighs that waft your souls to heaven ;

The guiltless shame, the sweet distress,
The unutterable tenderness ;
The genuine meek humility ;
The wonder, " Why such love to me ! "

The o'erwhelming power of saving grace,
The sight that veils the seraph's face ;
The speechless awe that dares not move,
And all the silent heaven of love.

REV. C. WESLEY.

9

O JESU, bruised and wounded more
Than bursted grape, or bread of wheat ;
The Life of Life within our souls,
The Cup of our Salvation sweet ;

And still the fragrant wounds:

O Heart that, with a double tie
Of blood and water, maketh
O Flesh once offered on the Cross
The gift that makes our pardon

Let never more our sinful souls
The anguish of Thy Cross repeat
Nor forge again the cruel nails
That pierced Thy victim Body

Come, Bread of Heaven, to feed
And with Thee, Jesu, enter in
Come, Wine of God, and as we
His precious blood, wash out
C. F.

I who have strayed and erred
In thought and deed and word,
Whose hardness crucified my Lord afresh,
Unworthy though I be,
Thou callest even me, [Flesh !
My God, to drink Thy Blood and eat Thy
I understand not why
From Thy cloud-agony
Should rise my Sun, dispelling all the mist ;
Thy hunger give me meat ;
Thy bitter be my sweet ;
Thy sacrifice of pain my Eucharist.
But this Thy children know,
This holy Feast below
Doth feed the life deep-hid with Christ in God ;
And when Thy day shall shine,
With us Thou shalt drink wine,
This mystic winepress Who alone hast trod.
Here my blest spirit knows
True fellowship with those
Who yet on earth are nobly militant :
And those who lie at rest
Till that be manifest,
For which creation's thirsty soul doth pant.
I offer and present,
Taking Thy Sacrament,
Soul, spirit, body, for an offering true :
Lord, who hast died for me,
Teach me to live for Thee,
That in my life the world Thy death may view.

my Saviour God, and see
Of Thy soul's travail, and be sa
E.

I I

TRUE Bread of life, in pitying
Long-famished souls to stren
feed ;
Christ Jesus, Son of God, tr
Heaven,
Thy Flesh is meat, Thy Blo
indeed.

I cannot famish, though this eart
Though life through all its
pine and die ;
Though the sweet verdure should

Feeding on Thee, all weakness turns to power,
This sickly soul revives, like earth in
spring ;

Strength floweth on, and in each buoyant
hour,

This being seems all energy, all wing.

Jesus, our dying, buried, risen Head,

Thy Church's Life and Lord, Immanuel !

At Thy dear Cross we find the eternal Bread,

And in Thy empty tomb the living well.

REV. H. BONAR, D.D.

I 2

" O JESU, bruised and wounded more
Than bursted grape, or bread of wheat,"

We come together to adore

And worship here beneath Thy feet.

O Jesu, Saviour, whom our sin

Did nail upon the cruel Tree,

Oh, grant us now to enter in

Within the veil which hideth Thee.

O broken Bread ! O broken Flesh !

O Jesu, torn and pierced by us !

And shall our grief not flow afresh,

Whene'er we come to see Thee thus ?

O crowned with thorns, and Crucified !

O Head so meekly bowed down !

It was our hands, so busy plied,

That wove for Thee that cruel crown.

...the just
We bound Him
O dearer to us than
O truest Life of
That brought Thee
That led Thee to
O Jesu, we drove in
That tore Thy sac
And now it is our sp
To make the crue
O Jesu, crushed and
Than any grain fro
Oh, if we never griev
As here about Thy
O grant us now to kn
Which slew the Lo
Our sin whereby His l
Who came to live a
O Jesu, bruised

I 3

I BORE with thee long weary days and
nights,
Through many pangs of heart, through
many tears ;
I bore with thee thy hardness, coldness,
slights,
For three-and-thirty years.

Who else had dared for thee what I have
dared ?
I plunged the depth most deep from bliss
above ;
I not My flesh, I not My spirit spared :
Give thou Me love for love.

For thee I thirsted in the daily drouth,
For thee I trembled in the nightly frost ;
Much sweeter thou than honey to My
mouth ;
Why wilt thou still be lost ?

I bore thee on My shoulders and rejoiced ;
Men only marked upon My shoulders
borne
The branding Cross, and shouted, hungry-
voiced,
Or wagged their heads in scorn.

Thee did nails grave upon My hands, thy
name

Did thorns for frontlets stamp between
Mine eyes ;

I, Holy One, put on thy guilt and shame,
I,—God, Priest, Sacrifice !

A thief upon My right hand and My left ;

Six hours alone, athirst, in misery ;

At length, in death, one smote My heart,
and cleft

A hiding-place for thee.

Nailed to the racking Cross, than bed of down
More dear, whereon to stretch Myself and
sleep ;

So did I win a kingdom,—share My Crown :
A harvest,—come and reap !

CHRISTINA ROSSETTI.

I 4

JESU, thou Joy of loving hearts !

Thou Fount of life ! Thou Light of men !
From the best bliss that earth imparts,
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood ;

Thou savest those that on Thee call ;
To them that seek Thee, Thou art good,
To them that find Thee—All in All !

We taste Thee, O Thou living Bread,
And long to feast upon Thee still ;
We drink of Thee, the Fountain-head,
And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast ;
Glad when Thy gracious smile we see,
Blest when our faith can hold Thee fast.

O Jesu, ever with us stay !
Make all our moments calm and bright
Chase the dark night of sin away,—
Shed o'er the world Thy holy light !
S. BERNARD,
Translated by Palmer.

15

AT this Thy banquet, Lord of all,
May less than angel dare to sup ?
The crumbs that from Thy Table fall,
Unworthy we to gather up.

Yet, O too poor to turn away,
Too glad to own Thy gracious claim,
We stay, because Thou bidd'st us stay,
Despite our garb of want and shame.

Before Thine altar, kneeling low,
We bare our sinful hands to Thine ;
O holy Lord, Thy pity show,
And cleanse us with Thy touch divine !

Fill Thou these empty palms with food—
The Bread Thou broughtest from above ;
This Cup with Thy most precious Blood—
The Wine of Thy atoning love !

The hunger and the thirst we plead
No meaner Feast could satisfy ;
O Saviour, in our utter need,
Thou, Thou must feed us, or we die !
HARRIET MCEWEN KIMBALL.

16

BY the Cross of Jesus standing,
Love our straitened souls expanding,
Taste we now the peace and grace.
Health from yonder Tree is flowing,
Heavenly light is on it glowing,
From the blessed Sufferer's face.

Here the holy, happy greeting ;
Here the calm and joyful meeting,—
God with man in glad accord.
Love, that Cross to us is telling,
Darkness, doubt, and fear dispelling,—
Love in Jesus Christ our Lord.

Here is pardon's pledge and token ;
Guilt's strong chain for ever broken,—
Righteous peace securely made
Brightens now the brow once shaded,
Freshens now the face once faded,—
Peace with God now makes us glad.

All the love of God is yonder,—
Love above all thought and wonder ;
Perfect love that casts out fear.
Strength like dew is here distilling,
Glorious life our souls is filling—
Life eternal only here.

Here the living water welletth,
Here the rock, now smitten, telleth
Of salvation freely given.
This the fount of love and pity,
This the pathway to the City ;
This the very gate of Heaven.

REV. HORATIUS BONAR, D.D.

I 7

ETERNAL Spirit, gone up on high,
Blessings for mortals to receive,
Send down those blessings from the sky,
To us Thy gifts and graces give.
With holy things our mouths are filled,
O let our hearts with joy o'erflow ;
Descend, in pardoning love revealed,
And meet us in Thy courts below.
Thy Sacrifice without the gate
Once offered up we call to mind,
And humbly at Thy altar wait,
Our interest in Thy death to find.
We thirst to drink Thy precious Blood,
We languish in Thy wounds to rest,
And hunger for immortal food,
And long on all Thy love to feast.

O that we now Thy flesh may eat,
Its virtue really to receive ;
Empowered by this immortal meat
The life of holiness to live.
Partakers of Thy Sacrifice,
O may we all Thy nature share,
Till to the holiest place we rise,
And keep the Feast for ever there.

REV. CHARLES WESLEY, M.A.

I 8

HAIL, Jesu ! hail ! who for my sake
Sweet Blood from Mary's veins did take,
And shed it all for me.
O blessed be my Saviour's Blood !
My life, my light, my only good
To all eternity.

To endless ages let us praise
The Precious Blood, whose price could raise
The world from wrath and sin ;
Whose streams our inward thirst appease,
And heal the sinner's worst disease,
If he but bathe therein.

O sweetest Blood, that can implore
Pardon of God, and heaven restore,—
The heaven which sin had lost !
While Abel's blood for vengeance pleads,
What Jesus shed still intercedes
For those who wrong Him most.

Oh, to be sprinkled from the wells
Of Christ's own precious Blood excels
Earth's best and highest bliss.
The ministers of wrath divine
Hurt not the happy hearts that shine
With those red drops of His.

Ah, there is joy amid the saints,
And hell's despairing courage faints,
When this sweet song we raise.
O louder, then, and louder still,
Earth with one mighty chorus fill,
The Precious Blood to praise.—AMEN.

I 9

AS o'er life's dangerous paths we sadly tread,
While passing through this strange and
weary land,
Lo ! a rich Feast of Love for us is spread
By the nail-pierced Hand.

Fainting and footsore, toil we in the way ;
No manna glistens on the desert sod ;
And yet to earnest souls, that kneel and
pray,
There comes the Bread of God.

For us there flows no pure life-giving rill,
Such as for Israel's need of old sufficed ;
Yet here our thirsting spirits we may fill
With the glad Wine of Christ.

Resting beneath His shadow, cool and sweet,
We gain fresh strength for conflict with
our foes ;

Here the lone desert, with its sultry heat,
Doth blossom as the rose.

And though these earthly shadows, dark and
dim, [now,

Veil from our sight His blessed Presence
Yet Faith exulting lifts her eyes to Him,
And sees the thorn-crowned Brow !

Waves from the ocean of His mighty love
Break in rejoicing on the expectant shore,
Whispering sweet voices of the Land above,
Where storms shall be no more.

Glad, then, and sacred to all lowly hearts,
The Table spread by the dear Hands of
Christ,

Where He His gifts of blessing still imparts
In Holy Eucharist !

Telling of Calvary and its bitter Cross,
The nails, the thorns, and the spear-wound-
ed Side ;

Bidding us count all earthly things but loss
For love of Him who died.

Pointing us onward to the Day of Light,
When, 'mid the glories of His Home Divine,
Christ and His Church, in robes of purest
white,

Shall drink His own new Wine !

REV. R. H. BAYNES.

20

A DARK hill, with clouds encompassed—

A tall Cross upon its naked brow—

And on it a Form in anguish dying—

The one Altar that we see here now.

And the crimson blood-drops falling, falling,

From the Hands and Feet all roughly torn—

From the sacred Head, so meekly lowered,

With its cruel coronet of thorn.

Falling, falling, stream of peace eternal !

Washing out the old, old sin at last !

Telling that the gate of life is opened—

That the awful power of death is past !

Flowing, flowing, pure celestial river,

Over all this hot and thirsty earth—

Over all the blighted land of Eden,

Giving it a new and glorious birth.

Kneel we humbly now upon the margin,

Longing wildly to stoop down and drink !

Longing for the life—the life immortal !—

Just to taste it at the crimson brink !

And we clasp our hands in mute appealing,

While our soul is thrilling with a prayer—

Father ! of Thy “tender mercy” hear us,

And Thy pardon to each heart declare.

Grant that we may deeply drink, and gladly

Grant that Christ His image may restore

In its light and purity within us—

That the holy strength may wane no more.

May we live with Him, His life possess
In the grace and peace of heaven above
Keep enshrined in faithful love for ever
This sweet memory of His mighty love
ADA CAMBRIDGE

21

UNTO Thy Feast with heart deep hushed
And lowly bended knee,
As Thou commandedst, blessed Lord
I come, remembering Thee.

With thankfulness that weeps its joy,
I listen tremblingly
Unto the words of Love Divine—
My Blood was shed for Thee :

My Body given—Jesu, Lord,
Through all I fly to Thee ;
In life, in death, at every hour
Do Thou remember me.

Grant Thou me Food to stay my Soul
That I in Thee may live ;
Till I have left this mortal strife,
Vouchsafe that Food to give.

When fought the Fight and kept the
Death comes to set me free,
Receive me, Jesu, Lord, receive,
In Love remember me.—AMEN.

22

BESIDE this hoary olive tree,
Whose roots embrace the sacred hill
O'ershadowing Gethsemane,
Rest thou, O pilgrim, and be still :
Where the disciples watched that wondrous
scene,
And feet of pitying angel-witnesses have been.

Let silent thought communion hold,
One solemn, sacramental hour,
With Him that suffering here, of old,
Sore anguish in its tranquil bower,
Expressed " the human agony of God,"
In tears of deadly sorrow, and great drops of
blood.

Under His shadow kneel and feed,
Tasting His fruit, the soul's true Vine ;
Here first that blood, its " drink indeed,"
Was shed, our Eucharistic wine,
Ere yet His broken Body, on the tree,
Was lifted up for us, Jerusalem, and for thee.

Ah, see ! beneath that olive-shade
He bears for us the averted blow ;
See from His lips the life-blood fade ;
They, quivering, taste our cup of woe :
It passed not from Him, till He drained it
deep,
Alone in grief's dread hour. Why, watchers,
do ye sleep ?

For ever, O Gethsemane,
With thee will precious memories
dwell :

That bloody sweat and agony,
Must not our souls remember well ?
When there is no more sorrow, death, or pain,
New songs of love will bless the Lamb that
once was slain !

Yea, be Thy cross and passion, Lord,
Imprinted on our hearts for aye,
Abiding as the eternal Word,

With things that shall not pass away :
Write there the record of that grief unknown,
Until we trace Thy wounds of love before the
throne.

23

“ THE cup My Father giveth Me ! ” How
deep

With holy import are these golden words !
Art thou of those who tearful vigils keep,

While earth no cup of joy or peace affords ?
While all around—above—looks dark and
drear,

No friend to solace, and no kinsman near ?

Art thou alone, with none to sympathize,—

With none to understand thy secret grief,
Kindly to ask thee, “ Why those bosom-
sighs,—

Whose speechless voice in vain implores
relief?"

Ponder this word, ay, ponder it again,
Till sorrow smile, like sunshine after rain,

For know, the cup that Jesus drank for thee
Was drugged with *that* thy lips may never
know;

Sweet was the gall that mocked Him on the
tree

To that deep Garden-cup of secret woe,
When those He prayed to watch through
that dark hour,
Untended left Him to its midnight power.

"The cup My Father giveth Me!" 'Tis
o'er!—

Not *such* the cup His hand doth place in
thine:

That cup was emptied, to be filled no more;
The cup He handeth thee is cheering
wine;

Sweet earnest-token of the joy to come,
When He shall pledge His kinsman-guests at
Home.

"Shall I not drink it?" hear Him meekly
say;

"Shall I not drink the cup My Father
gives?"

And canst *thou*, then, when welcomed, turn
away,

Who drank Death's cup sl
cup with Thee.

24

WHY should I call Thee l
God ?

Why should I call Thee
my Love ?

Or King, who art mine or
Or call Thy sceptre in my h
Lo, now Thy banner over n
All heaven flies open to n
For Thou hast lit Thy fla
Made me a nest for dwelling

What wilt Thou call me in o
Who now hast called r
will it be

When Thou for good "

25

ARISE, my soul ! my spirit, rise !

Leave far beneath thee earthly joys :
The pleasures which the thoughtless prize,
The trifling arts the world employs.

At the Lord's Table I have been,
From His own Hand received the Bread ;
I the Good Shepherd's face have seen,
With heavenly Manna have been fed.

Why should I heed earth's joys or woes ?

No more with thirst my spirit pants ;
A living stream within me flows,
A full supply for all my wants.

In the green pastures I shall feed ;
Already I the foretaste know,
Yet, Lord, Thy farther help I need,—
Thy smile can make a heaven below.

Command Thy ransomed child, O Lord !

In Thee my King, my strength, I find ;
My Prophet, teach me by Thy Word,
My Head, O leave me not behind !

My Master, I with joy obey,
Gladly I follow at Thy will ;
My great High Priest, I own Thy sway,
And bow before Thine altar still.

What more, O Lord, can I desire ?

My spirit now has found its home ;
I warm me at the heavenly fire ;
The Comforter, O Lord, has come.

No hunger need I ever feel,
No thirst my spirit more shall press ;
For heavenly Bread shall feed me still,
And Wine from heaven my soul shall bless.

Myself to thee, O God, I give—
Not me alone, but Christ in me :
O Holy Spirit ! in me live
For time and for eternity ;
And let me learn, while here below,
What yet I have but feebly known ;
What peace the humble heart may know,
Where dwells the Father and the Son.

26

WHAT solemn Joy should be
In people and in Priest !
Christ on the cruel Cross we see ;
And yet ! it is a Feast.

His Flesh is meat indeed,
And drink indeed His Blood ;
For if by living faith we feed,
They yield immortal Food.

No fitting place hast Thou
These hallowed Walls within,
If in thy heart and on thy brow
Be unrepented sin.

But let the trustful Soul
On Jesus' Blood rely,
Give all its powers to love's control,
And—Abba, Father—cry :

Then—Come—the Spirit calls,
The Bride repeats the sound :
Wide open are the royal halls,
And richest sweets abound.

All at this Feast of Love
In wedding robes are drest ;
But one the Bridegroom's Hand hath wove
For every willing guest.

J. M. HARE.

27

GREAT Shepherd of Thy ransomed flock,
Send down on all Thy gifts to-day,—
The water from the Riven Rock,
The manna gleaming on our way.

Yea, more ! from out Thy pierced side,
Whence flowed the Water and the Blood,
Pour on our souls the crimson tide,
And wash us in that cleansing flood.

Still journeying on amid the waste,
And fainting oft beneath the strife,
Our longing spirits yearn to taste
Thy heavenly food, O Bread of life !

...powers of
We need Thy strengt
Come to each waiting h
In all the fulness of T
Make now this blessed l
The earnest of Thy jo
RE

28

SAVIOUR ! us Thy p
Kneeling at Thy Ta
This we do remember
This we do Thy deat
Draw Thou near Thyse
Commune with us by th
Let our hearts within us
Listening to Thy voic
Let us now Thy Flesh d
Let Thy Blood our

Flying still as first we flew
From the dark Egyptian reign,
Eat we thus, by faith, anew
Thee our Paschal-Victim slain.
Sprinkled with Thy Blood once more,
Death and Hell shall pass us o'er.
Father! Holy Ghost! assist
Us who through the Son draw nigh!
Christ! receive our Eucharist,
Till Thou meet us in the sky!
Then the Vine's true fruit we see,
Then we drink it new with Thee.—AMEN.
C. L. FORD.

29

O BREAD to pilgrims given,
O food that Angels eat,
O Manna sent from heaven,
For heaven-born natures meet!
Give us, for Thee long pining,
To eat till richly filled;
Till earth's delights resigning,
Our every wish is stilled!
O Water, life-bestowing,
From forth the Saviour's heart
A fountain purely flowing,
A fount of love Thou art!
O let us, freely tasting,
Our burning thirst assuage!
Thy sweetness, never wasting,
Avails from age to age.

We take—and c
Give us, Thou Tru
On earth to live
Then, death the ve
Thy glorious Fac

3c

BEHOLD ! the Eternal
Brings forth for me the
Himself the Master of th
His Flesh and Blood t

Jesu ! I come, for Thou
I eat and drink at Thy
Low at Thy Feet I humb
O touch me with Thy]

Wash thoroughly clean thi

31

YE faithful souls, who thus record
The passion of that Lamb divine,
Is the memorial of our Lord,
An useless form, an empty sign ?
Or doth He here His life impart ;
What saith the witness of your heart ?

Is it the dying Master's will,
That we should this persist to do ?
Then let Him here Himself reveal,
The tokens of His presence show ;
Descend in blessings from above,
And answer by the fire of love.

Who Thee remember in Thy ways,
Come, Lord, and meet and bless us here ;
In confidence we ask the grace,
Faithful and true to all appear :
Let all perceive Thy Blood applied ;
Let all discern the Crucified.

'Tis done ; the Lord sets to His seal ;
The prayer is heard, the grace is given ;
With joy unspeakable we feel
The Holy Ghost sent down from heaven :
The altar streams with sacred Blood,
And all the temple flames with God !

REV. CHARLES WESLEY.

32

NEVER farther than Thy cross ;
Never higher than Thy feet ;
Here earth's precious things seem dr
Here earth's bitter things grow swe

Gazing thus our sin we see,
Learn Thy love while gazing thus
Sin which laid the cross on Thee,
Love which bore the cross for us.

Here we learn to love and give,
And, rejoicing, self-deny :
Here we gather strength to live,
Here we gather faith to die.

Symbols of our liberty
And our service here unite ;
Captives by Thy cross set free,
Soldiers of Thy cross we fight.

Pressing onwards as we can,
Still to this our hearts must tend ;
Where our earliest hopes began,
There our last aspirings end.

Till amid the Hosts of Light,
We in Thee redeem'd, complete,
Through Thy cross made pure and v
Cast our crowns before Thy feet.

AMEN

33

CHRIST, our passover, for us
Is offered up and slain !
Let Him be remembered thus
By every soul of man :
We are bound above the rest
His oblation to proclaim ;
Keep we then the solemn feast,
And banquet on the Lamb.

Purge we all our sin away,
That old accursed leaven ;
Sin in us no longer stay,
In us through Christ forgiven :
Let us with hearts sincere
Eat the new unleavened Bread ;
To our Lord with faith draw near,
And on His promise feed.

Jesus, Master of the feast,
The feast itself Thou art ;
Now receive Thy meanest guest,
And comfort every heart ;
Give us living Bread to eat,
Manna that from heaven comes down ;
Fill us with immortal meat,
And make Thy nature known.

In this barren wilderness
Thou hast a table spread,
Furnished out with richest grace,
Whate'er our souls can need.

AND REAST FOR EVER THE

REV. CH.

34

HERE I sink before Th
Filled with gladness dee
As with trembling awe a
On Thy mighty works I
 On this banquet's mys
 On the depths we can
 Far beyond all mortal
 Lie the secrets of Thy
Sun, who all my life dost
Light, who dost my soul
Joy, the sweetest man e'
Fount, whence all my be
 Humbly draw I near t
Grant that I may worl
Take this blessed heav
To Thy praise, and to

35

JESUS, who for me betrayed,
God, a captive man was made,
Keep my heart from treachery free,
Keep it steadfast, true to Thee.

Jesus, who for me took Bread,
With the Food Thyself hast spread,
Soul and body, through the strife,
Keep to everlasting life.

Jesus, who gave thanks for me,
Let my life be thanks to Thee ;
In this Holy Eucharist,
By my love Thy Feet be kist.

Jesus, who the Bread didst break,
Help me now, for Thy dear Sake,
Heart of pride and heart of stone,
So to break that Thou wilt own.

Jesus, who Thyself dost give,
Bread which whoso tastes shall live ;
Help me now my heart to bring,
Thy accepted offering.—AMEN.

36

SOUL of Jesus, once for me
Offered on the shameful Tree,
Heal, and make me by that cure
Pure, as Thou Thyself art pure ;
Thou of Life the Fountain fair,
Draw me in and keep me there.

Blood of Jesus—Crimson Sea !
Glorious as eternity,
Fathomless—alone—sublime,
Sacrifice for human crime ;
Me, the leper, vile and mean,
Plunge me in, and make me clean

Water—from the sacred Side
Of my Saviour crucified,—
Blending with the purple Gore,
When His Agony was o'er ;
Flow in mercy full and free,
Flow for sinners, flow for me.

Holy Jesus ! Lord of heaven,
Hide me where the wound was giv'
Piercing through Thy Heart divine
Hide me there and make me Thine
Thou my only rest shall be,
Never let me fall from Thee.—AMEN

37

EIGHTEEN centuries have fled
Since our Saviour broke the Bread,
And this sacred Feast ordained,
Ever by His Church retained.
'Those His Body who discern,
'Thus shall meet till His return.

All who bear the Saviour's name,
Here their common faith proclaim,
'Though diverse in tongue or rite,
Here, one Body, we unite,

Breaking thus one mystic Bread,
Members of one common Head.

Come, the blessed emblems share,
Which the Saviour's death declare :
Come, on truth immortal feed ;
For His flesh is Meat indeed.
Saviour, witness with the sign,
That our ransomed souls are Thine.

To the Father, and the Son,
And the Spirit, Three in One,
Glory by His saints be given,
Saints in earth and saints in heaven,
Singing all with glad accord,
' Holy, holy, holy Lord ! '

38

THE organ played sweet music,
While, as on Easter day,
All heartless from the Altar
The heedless went away ;
And down the broad aisle crowding,
They seemed a funeral train
That were burying their spirits
To the music of that strain.

As I listened to the organ,
And saw them crowd along,
I thought I heard two Voices
Speaking strangely, but not strong ;

And One, it whispered sadly—
Will ye also go away?
But the other spoke exulting—
Ha! the Soul-dirge, hear it play!

Hear the Soul-dirge! hear the Soul-dirge!
And see the Feast Divine.
Ha! the Jewels of Salvation,
And the trampling feet of swine.
Hear the Soul-dirge! hear the Soul-dirge!
Little think they as they go,
What priceless Pearls they tread on
Who spurn their Saviour so!

Hear the Soul-dirge! hear the Soul-dirge!
It was dread to hear it play,
While the famishing went crowding
From the Bread of Life away:
They were bidden, they were bidden
To their Father's festal Board;
But they all, with gleeful faces,
Turned their back upon the Lord.

You had thought the Church a prison
Had you seen how they did pour,
With giddy, giddy faces,
From the consecrated door;
There was angel's Food all ready,
But the bidden—where were they?
O'er the highways and the hedges,
Ere the Soul-dirge ceased to play.

Oh, the Soul-dirge, how it echoed
The emptied aisles along,
As the open streets grew crowded
With the full outpouring throng.
And then again the Voices—
Ha ! the Soul-dirge, hear it play !
And the pensive, pensive Whisper—
Will ye also go away ?

Few, few were they that lingered,
To sup with Jesus there ;
And yet, for all that spurned Him.
There was plenty, and to spare ;
And now the Food of Angels
Uncovered to my sight,
All-glorious was the Altar,
And the Chalice glittered bright.

Then came the Hymn Trisagion,
And rapt me up on high,
With Angels and Archangels
To laud and magnify ;
I seemed to feast in heaven ;
And downward wafted then,
With Angels chanting round me,
Good will and peace to men.

I may not tell the rapture
Of a Banquet so divine ;
Ho ! every one that thirsteth,
Let him taste the Bread and Wine.

39

BY Christ redeemed, in Christ
 We keep the memory adored
 And show the death of our d
 Until He come !

His Body broken in our stead
 Is here, in this memorial Bread
 And so our feeble love is fed
 Until He come !

His fearful drops of agony,
 His life-blood shed for us we
 The Wine shall tell the myst
 Until He come !

And thus that dark betrayal-
 With the last Advent we uni

40

AM I a stone and not a sheep
That I can stand, O Christ, beneath Thy
Cross,
To number drop by drop Thy Blood's slow
loss,
And yet not weep ?
Not so those women loved
Who with exceeding grief lamented Thee ;
Not so fallen Peter weeping bitterly ;
Not so the thief was moved ;
Not so the Sun and Moon
Which hid their faces in a starless sky,
A horror of great darkness at broad noon—
I, only I.
Yet give not o'er,
But seek Thy sheep, true Shepherd of the
flock ;
Greater than Moses, turn and look once more
And smite a rock.

C. ROSSETTI.

41

HAIL, Jesus, "Bread of Life !"
Thou art God's richest gift ;
Here, far away from noise and strife,
To Thee our hearts we lift.

Hail, Jesus, Lamb of God !

Thy "Flesh is Meat indeed ;"

Hail, stricken Rock ! from Thee there flowed
A stream for all who need.

Hail, Jesus, Saviour, hail !

We come to Thee alone ;

All other springs and fountains fail,
Thine sparkles from the Throne.

It sparkles as it flows—

Flows onward full and free ;

Tells of the source from whence it rose,
The fount of Deity !

We worship, we adore—

We bow, and praises bring,

To Thee alone—Thee evermore,—
Thou Saviour—Shepherd—King !

We eat the Living Bread,

We quaff the Sacred Wine ;

Now, to Thy holy altar led,
Fill us with life divine.

42

OH, for the peace that floweth like a river,
Making life's desert places bloom and
smile !

Oh, for the faith to grasp heaven's bright
"for ever,"

Amid the shadow of earth's "little while !"

“ A little while ” for patient vigil keeping,
To face the stern, to wrestle with the
strong.

“ A little while ” to sow the seed with weeping,
Then bind the sheaves and sing the harvest
song !

“ A little while ” to wear the robe of sadness,
To toil with weary step through miry ways,
Then to pour forth the fragrant robe of glad-
ness,
And clasp the girdle round the robe of
praise !

“ A little while,” ’midst shadow and illusion,
To strive, by faith, love’s mysteries to
spell ;
Then read each dark enigma’s bright solution,
Whilst meekly owning, “ He doeth all
things well.”

“ A little while ” the earthen pitcher taking
To wayside brooks, from far-off fountains
fed,
When the cool lip its thirst for ever slaking,
May taste the fulness of the Fountain Head.

“ A little while ” to keep the oil from failing,—
“ A little while ” faith’s flickering lamp to
trim ;
And then the Bridegroom’s coming foot-
steps hailing,
To haste to meet him with the bridal hymn



